

Miscellany.

From the New York Observer.

Pray for me.

A friend lately related to me the following incident. "I have," said he, "for the last two years been a member of the church of God. The first year I lived in the daily exercise and enjoyment of Christian duties. At the close of the year, I left the village and the communion of the church, and took up my residence in one of our cities. I took with me the usual letter of recommendation, but, for some reason or other, made no use of it. At the same time, amid the bustle and confusion attendant on my entrance into the city, I neglected by degrees my private devotions, and finally ceased them altogether. Gradually and yet rapidly I declined, and before long I could sin with perfect recklessness. After I had been six months in the city I married. My wife was young and gay, but had an air about her that prevented me from being boldly wicked in her presence. Yet, I continued my former practices when out of her sight, and was rapidly growing worse and worse. She knew that I was a church member, and supposed that my conduct was in accordance with my profession.

"One evening, after I had been married about six months, on my return home, I found my wife in tears. She had evidently been weeping long and bitterly, and there was some heavy grief preying upon her heart. I endeavored to rally her, but she begged me not to mind it. We retired to rest, but she did not sleep. In the middle of the night she awoke me, and throwing her arms around my neck, while her tears fell upon my cheek, said in a tone of the most earnest entreaty and with the deepest feeling, 'Pray for me!'

"Had the lightning struck her dead, I could scarcely have been more shocked than at that demand. I trembled like a leaf and for a moment a faintness overcame me. In that moment the transactions of the past year rushed ever my mind and I was bowed down beneath the weight. The next instant we were both on our knees, and if ever I prayed it was then. My wife is now a devoted Christian, and I trust that I am also one of those whose God is the Lord."

My friend was a backslider. He had gone far, very far astray. He was undoubtedly much worse than ordinary sinners, for he had sinned against great light. He had become reckless; perfectly hardened to the whisperings of conscience, and impenetrable to the light of the truth. Yet the simple utterance of those three words, "Pray for me," came home to his heart like a dagger. "Pray for you?" he must have thought—"pray for you? Why I do not pray for myself—I have not prayed for a year." And then his whole course was pictured before him, and he saw himself as he was. The Spirit came to his aid and he was restored to the Savior he had so ungratefully left.

Family Devotion.

Religious devotion may be divided into classes. Secret, family, social and public. Secret devotion is between God and the individual. It should be performed not only without a design to be heard or known by others, but generally with a design to be secluded from the knowledge or participation of others. Social devotion is that religious worship and spiritual improvement, in which a few participate without a design to call a public meeting. Public devotion embraces the religious exercises performed in pursuance of public notice, or in accordance with stated usage. Family devotion consists in religious exercises performed ordinarily by those only who comprise a single family.

Great and multiplied benefits arise from family devotion, and numerous evils flow from a neglect of it. Very much depends on the time and manner in which family worship is attended. If there is no particular time when the family understand devotion is to be attended, great disorder and little real profit will ensue. The members of the family will be pursuing his business, and the labor of informing them, and calling them to family devotion, with the probability that the household will be scattered, and some of them absent, are sufficient reasons for stated times for family devotion. But the certainty that far greater benefit results from order in this respect, should determine every head of a family to fix upon a certain season for the family to be together, and all unite in the worship of God—in offering their daily sacrifice upon the household altar.

In family devotion prayer is always made a conspicuous part. This is certainly right; but that it should always be confined to prayer, and that prayer always offered by the same individual, we verily believe is a great error, and serves to prevent the good results which might be expected from the frequent prayers of different members of the family; and from the offering up of several prayers on the same occasion by different persons.

The reading of a portion of scripture as a part of family devotion serves to collect the thoughts and inspire reverence and love for the bible and its author, and often furnishes themes for profitable reflection, and arms the mind against temptation.

Singing, in which all the family who can, unite their voices, is often very profitably made a part of the exercise of family worship. It serves to dissipate useless and intruding thoughts, to smooth the feelings, to gather the mind in, and thus prepare it to be benefited by the whole exercise.

But great wisdom is required that the exercise be neither too long nor short, too hurried nor too dragging. To pass through in a hurried manner, merely to get the work off our hands, and to be able to say it has not been neglected, is to trifle with the subject, and with Him whom we profess to worship. While to lengthen out the exercise to the weariness and impatience of those present, is attended with equally evil consequences. If scripture is read, the portion need not be long. A single paragraph, or only a verse, distinctly read, and understood, is far better than a chapter passed over in haste. If there is singing, one, two or three verses generally produce a better effect than a hymn. Unreasonable prolixity on such occasions always causes a kind of dread of their repetition, in those least interested, and often even in those who feel a deep interest in family devotion.

But it is a lamentable fact that this important branch of the Lord's service, is too much neglected. Are there not heads of families, members of the church, who scarcely ever attend to family devotion? And even among the professed ministers of Christ are there not some who are verily guilty in this matter? Surely these things ought not so to be. If they do exist, let them be remedied; let the work be commenced

now, let the head of the family feel that a great responsibility rests upon them.

Christian Herald.

From Zion's Watch-tower.

Extract of a Letter from Elder Galusha.

By a letter from Elder Galusha, dated London, May 29th, we learn that the delegates, Colver from Boston, Col. Miller and Professor Dean from Vt., Norton from Conn., Professor Adams from Harvard University, Mass., Fuller and Galusha of N. Y., who went out in the Great Western to attend this convention, arrived in safety. From another source we learn that Bruce and Stanton arrived at Bristol, the 4th inst. The delegates, numbering some ten or fifteen more from the U. S., had not yet arrived. The philanthropic Stuart was also a passenger in the Great Western, on his return from a tour through the West Indies. The Elder, in his letter, says:

"Br. Wm. Knibb, the pioneer of West India Emancipation and bold defender of the rights of the disinherited in Jamaica is here as a delegate, accompanied by two blacks from that Island—one of whom is a Deacon of the Baptist Church at St. Ann's Bay, and the noble souled chattel who kept all the slaves on the Oxford Estate peacefully at work, when all the whites fled in consternation, during the disturbances of 1832; for which his master gave him his freedom—but as he was considerably advanced in years, he transferred the boon to his son, who could hope to live longer to enjoy it, and remained himself a slave till Emancipation in '38. He is quite agile, though he has borne the crushing weight of W. I. oppression for 53 years. His 'hoary head' is emphatically 'a crown of glory.' The other is also a deacon, and now writes a handsome hand, although it is but twenty years since he was an untutored slave. Br. Knibb was welcomed home, at Exeter Hall last week by an assembly of 4 or 5000 enthusiastic auditors. Two thousand or more approached the hall after it was filled to overflowing, and were unable to gain an entrance. The Hall rang with speech of thrilling interest. He is a most interesting man—a bold uncompromising spirit. Neither the magistrates, nor sheriffs nor governors can intimidate or flatter him out of his inflexible and righteous course. The people are with him, and God is with him, so he bids defiance to his enemies. It is ascertained that about 200 delegates to the convention have been appointed, exclusive of the American—principally from England, Wales, Scotland, Ireland and the West Indies. Daniel O'Connell is one of the representatives of the Sons of Erin. His duties in Parliament will probably prevent his constant attendance, but we doubt not that the interest which he feels in the glorious enterprise, will induce him to give the convention all the time he can command, for the promotion of its interests. It is expected that the venerated Clarkson will take the chair, and that Lord Brougham will give attendance. Br. Colver and myself, are pleasantly situated in a boarding establishment, in the centre of the city, on the border of the Thames, at the foot of Southwark Bridge. Br. Knibb before mentioned, Mr. Prescott, a delegate from Barbadoes, Adams from Cambridge, Mass. and several others are with us. C. Stuart, Geo. Thompson, and Friend Fuller are to join us. We are highly favored in being thus associated. Br. G. and myself, are introduced as 'down right Abolitionists from America—Abolitionists without a but,' and you can hardly conceive with what a cordial grasp our hands are seized. The Baptist brethren as well as others, this side of the water, are fully apprised of the heartlessness of those who profess abolitionism while here, and go home to obstruct its progress in America, and they estimate them accordingly. Sturge has called to greet us, as have several others. We have also been gratefully hailed at the Anti-Slavery Office. By the preliminary arrangements (though not completed) we see that the committee contemplate a wide range of discussion of the character and tendency of slavery, and the means for its extermination throughout the world. It is thought by the committee that the session will continue 10 days or more. Let all the Friends of Freedom in America, pray for the presence and blessing of Almighty God, on the high and holy convocation. Our host is a charming brother, and keeps an excellent temperance boarding house."

Southern Scenes.

The following Extracts are from the "Rambles of an Invalid," in the New York Evangelist.—The writer is on the Ohio. The date is August 21, 1839.

WHY DON'T YOU GO TO THE SOUTH? I found on board a young gentleman from Boston, who had resided several years at New Orleans. I soon found that he was a "northern man with southern principles," and was ready to advocate the "patriarchal institution" with some zeal. Our conversation on the subject, soon attracted the notice of fellow passengers and as one looked rather savagely at me, and interposed with some ferocious remarks, I remembered that I was on the borders of Virginia and Kentucky. As the chivalry of these states suppose liberty to consist in their right to do as they please, I concluded to give them no occasion for the exercise of their chivalric fondness for lynching, and allowed the argument to drop.

KINDLY TREATED! Among the men employed on the boat are several black fellows as firemen. The intense heat induced them to throw off all their clothing, except pantaloons. I was struck with their well proportioned figures, and stout finely developed muscles. While observing them, I started on perceiving that the back of one was marked by large scars, drawn transversely across his back, the insignia of the whip, and of slavery. Some young fellows standing near, happened to observe the scars at the same time, and began to tell many facetious tales—facetious to them I mean, for they laughed at each recital as a good practical joke—of ingenious and terrible chastisements inflicted on slaves in their respective neighborhoods. I remember that the finest looking laborer was a mulatto. One of the bystanders remarked that crossing the breed produced a finer race than the produce of the pure black, and that sometimes, for the purpose of procuring such valuable slaves, planters would hire stout, athletic white fellows, to spend a few days among the black females of the estate.—He spoke of this as coolly as if the conversation had turned upon cattle.

THE EXCEPTION.—SLAVERY IN ITS MILD FORM. At this (the public) house I saw an instance of what is said to be a common thing among the farmers of western Virginia: a kind of intercourse between master and slave, much resembling that between the farmer and his help in the eastern States. At the door two little boys were playing together, apparently on terms of equality: one, the son of the landlord, the

other, the child of his slave. At table, the landlady, in a plain country working dress, walked around the table to superintend, and brush away the flies, while two black women waited on the guests, dressed much in the style of their mistress, and addressed her much in the tone of equals.

THE GENERAL RULE.—SLAVERY IN ITS TRUE FORM, AND LEGITIMATE EFFECTS. Towards evening we passed two gentlemen's seats. They were large, tastefully situated, with evident indications of wealth in the houses and grounds. But in the fences, yards, and outbuildings, there was a painful lack of taste, neatness and finish, which are so conspicuous in the country residences of New York, and New England. They were precisely the appearance which might be expected from rich, reckless, and profligate owners. Indeed, we saw the natural capabilities of the country I used over to-day are very great, yet the general appearance of the inhabitants is indicative of poverty. Most of the houses were hovels of the meanest description, inferior even to the ordinary dwellings of the Canadian habitants. Every observing traveller in Lower Canada, perceives that a tremendous cause crushes and impoverishes the inhabitants, and that the cause is *Popery*. So here it is equally evident that some equally permanent and pervading cause, emasculates and benumbs the population; and that the cause is *Slavery*.

The North Eastern Boundary.

On Monday last the President submitted to the Senate some highly interesting and important documents relative to the North Eastern Boundary Question. The state of that dispute, as gathered from these papers, gives better prospect of an ultimate settlement than ever, though negotiations, explorations, and surveys, may protract the matter a long time yet. The substance of these papers may be stated as follows, and agrees with what has been their rumored tenor:

England consents to a joint commission for survey and exploration, and to the proposition of the United States for the submission of the difficulties to arbitration, in case of a disagreement in the exploration and survey. Accompanying the acceptance of the British Minister to some of the propositions of the United States, in reference to the survey. The grounds of exception are not stated in the note to Mr. Forsyth, but the British Minister expects, by an early opportunity, an amended counter draft to the American proposition, to be submitted to the consideration of the President. He states also that he expects to be furnished with the draft of a fresh local convention or agreement, to prevent border collision while the survey is proceeding.

This, then, will be perceived to be the state of the case: the joint survey, with the principal of arbitration and the view of settlement of the question are agreed upon; and all that remains is to settle the form and details. On the part of England a temporary treaty or convention is proposed, to last while the survey is proceeding. Mr. Adams's prediction that war will not come out of the matter for many years, if ever, is as good as verified.

In communicating the correspondence between the British Secretary and the President to the Senate, the President says that he cannot doubt that with the sincere disposition on the part of both governments to preserve amity, the details can be arranged. He speaks of the report of Messrs. Mudge and Featherstonhaugh, the British Commissioners, as not yet adopted by that Government, but likely to be adopted. He also speaks of the British Minister, and therefore recommends a similar step of immediate exploration and survey on our part, for the use of the American Government. The report of Messrs. Mudge and Featherstonhaugh is among the documents submitted. It is said in the correspondence of the Express to be drawn up on the principle of between-ness—to yield much on the part of England, but to claim more; to disregard the treaty of 1783, and to give to England nearly all she wants, and give the United States something new belonging to Great Britain.

The letter between the two diplomats contains nothing that we have not already stated, with the exception of assurances of high respect, and distinguished consideration; and a review of the recent steps taken in the controversy, already familiar to the reader. As a mark of consideration toward the United States, the British Government has communicated the map and report of Messrs. Mudge and Featherstonhaugh to the President of the United States, before laying those documents before Parliament. The correspondence, between the representatives of the two governments, is, of course, the representative of the spirit of those governments, marks a disposition on both sides to approach the decision of the mooted question in the best and most conciliating disposition.—Tatler.

To Recover the Apparently Drowned.

At the suggestion of a gentleman who has had the following printed on slips for general distribution we give it a place in our columns. It is a method of proceeding first recommended by the Royal Humane Society in England, half a century since; and whatever improvements have been made in the art, at least in this country, this has been found susceptible of none. Many persons who are given over when taken from the water, might be recovered by a persevering application of these remedies. The tenacity of human life is wonderful; and it is only an ignorance of the fact that persons may be suffered to die, while the principle of life is yet in them.

Avoid all rough usage. Do not hold up the body by the feet, nor roll it on racks or barrels, or rub it with salt or spirits, or apply tobacco. Lose not a moment in carrying the body to the nearest house, with the head and shoulders raised. Place it in a warm room if the weather is cold. Preserve silence, and positively admit no more than three persons to be present. Let the body be instantly stripped, dried, and wrapped in hot blankets, which are to be frequently renewed. Keep the mouth, nostrils and throat free and clean. Apply warm substances to the back, spine, pit of the stomach, armpits and soles of the feet. Rub the body with heated flannel, or cotton, or warm hands. Attempt to restore breathing by gently blowing into the bellows, into one nostril, closing the mouth and the other nostril. Press down the breast carefully with both hands, and then let it rise again, and thus imitate natural breathing. Keep up the application of heat—continue the rubbing—*increase it when life appears, and then give a teaspoonful of warm water, or very weak brandy and water, or wine and water. PERSEVERE FOR SIX HOURS.* Send quickly for medical assistance.

"I AM HOLIER THAN THOU."—The most mischievous supporters of iniquity are those whose indirect connection with its profits and emoluments, enables them to derive the benefit, without sharing in the obloquy. Working in secret, and growing fat upon their gains, they can lead in declamation against the sin in the abstract, and even join in condemnation of the sin, while at the same time, they are, in fact, elative of this, was recently given by Mr. Sturge at a meeting held in London.—He said that of 17,205 barrels of gunpowder, exported in 1835, from Liverpool, more than 16,000 were destined for Africa, to be used in the interval was to be carried on to supply the slavers with powder, and these people, as well as the people, manufacturers, operatives and all are denouncers of the slave trade, to a man.—Tatler.

THE FOLLY OF TIGER.—Tiger was a resolute dog—but wanted sense. The rail-road train passing over his master's premises, he undertook to oppose it, and was cut to pieces. He did not realize the power of steam. He is a perfect illustration of the course of infidels and blasphemers, against the religion of Christ. It will grind them to powder, if they do not get out of the way—by repentance. Zealot.

Summary.

Six hundred Slaves killed by suffocation.

The last accounts from Mozambique state that two slaves, one a ship and the other a brig, were wrecked in Mozambique Harbour, during a hurricane from the south east, but the crews of both, and 200 slaves on board the brig, were saved. The ship had arrived the preceding day, and had not taken in any slaves. It was reported of the brig, which was commanded by a Spaniard, that she originally had on board 900 slaves, but during a hurricane (in the prosecution of her voyage) the hatches were battened down, and on opening them after the hurricane had subsided, it was discovered that three hundred slaves were killed by suffocation and want of food. The gale recommencing, the hatches were battened down the second time, the consequence of which was an additional 300 slaves perished from the same cause; and 100 of the remaining 300 slaves died on the passage to Mozambique Harbour, whither she repaired for the purpose of getting a further supply.

The same paper, under the head of "Portuguese Slaves—Further Captures," states that the *Anasmo Constante*, of about two hundred tons, captured in the Mozambique channel, Feb. 23, by her Majesty's ship *Madeste*, and sent into Simon's Bay, originally had 650 slaves of which about 50 are supposed to have died during the voyage. Another vessel with 400 slaves on board, had also been captured by her Majesty's ship *Madeste*, and was hourly expected to arrive in Simon's Bay; besides which she had run a vessel on shore, where she had become a wreck; but 25 slaves and 60,000 Spanish dollars had been taken out of her.

The Slave trade up the east coast continued with its usual spirit, and the Portuguese whaler, *Eliza*, Lopez master, while lying in Mocimboa (twelve miles south of Mozambique harbour) smuggled on board two hundred slaves, the duty of seven Spanish dollars per head being evaded, upon which intelligence the Acting Governor at Mozambique despatched two armed boats after her, but they, being without ammunition, were kept off, and the vessel sailed with her cargo, bound to the Brazils. At Quilimane the slave trade was carried on with the greatest activity.

INQUEST.—On the body of John France, a native of Alsace, aged 43. Deceased was at work in the factory of Mr. Morange, which he left on Tuesday evening about 7 o'clock, stopping on his way home, at the porter house of John Hartman, 174 Twentieth street. There he drank two glasses of beer and a glass of brandy, and soon after leaned his head on the table, said nothing, and died in about ten minutes. Other persons, including the landlord and a fellow workman with France, drank of the same kind of beer and brandy, but suffered no inconvenience or injury therefrom, as far as known. A physician was sent for to see France, but before his arrival the patient was dead. Verdict, that he died by the visitation of God.

N. Y. Tatler.

The verdict should have been, "died by visitation of a grog-shop."

THE ALBANY BEE gives as a rumor that on Saturday last a terrible accident occurred a few miles above Schenectady. A gentleman, from New York, who is temporarily sojourning in that vicinity, was out with a gun, when he heard a rushing in some high grass near him, and got a glimpse of what he supposed to be a fox; he fired, and to his utter horror, he discovered that he had killed two little children, who had been at play in the grass.—Tatler.

A mistake. No gentleman would be seen with a gun endeavoring to kill inoffensive birds and animals. It is altogether too mean and contemptible a business for any gentleman.

RAILROADS AND STEAMBOATS are not the only means of destroying human life. It has been computed that the number of accidents, occurring by steam, is to the number occasioned by the transportation of the same number of persons by other conveyances, as one to five. Among late melancholy deaths by accident, we notice that of Mr. Benjamin Sherman, formerly of Catskill in this state, merchant tailor, for the past five years a resident of Darien, Geo., was killed on Friday week while en route to his residence at New River, 5 miles from town, accompanied by his lady. It seems the horse he was driving started, and upset the vehicle they were in before it could be stopped. Both were thrown out, and Mr. S. was killed instantly; his wife was only slightly injured.

Mr. Lewis, well known as a gardener in the vicinity of New York met with a terrible accident on Sunday. Riding with his wife in a wagon on Broadway, the horse started, and Mr. L. very adversely jumped from the wagon with an idea of catching him by the head. He struck with such violence as to produce a fracture of his right leg which rendered amputation necessary.—Tatler.

BLOCKADE OF MEXICO.—The reader will remember the statement made on the authority of a letter from Texas, that in the event of a refusal of the Mexican Government to admit the independence of Texas, by the first of June, attacks were to be made on the Mexican coast towns. Recent advices appear to confirm this. Captain Tucker, of the schooner *Maria*, 24 days from Matagorda, says that the day previous to his sailing, two Texian men of war, San Jacinto and San Bernard, left Pass Cavallo, to join the squadron of Commodore Moore at Galveston, which was to leave immediately for a cruise on the coast of Mexico.—Tatler.

MELANCHOLY.—It is stated in the Philadelphia papers, on the authority of a letter from Harrisburg, that on Tuesday of last week, Hon. Samuel McKean, late a United States Senator, attempted suicide while in a state of insanity, by cutting his throat with a razor. Although General McKean was alive when the letter giving the information was written, yet, it is added, there was not the slightest prospect of his surviving many hours.—Tatler.

KING LONG, EMPEROR OF CHINA.—Sir George Staunton used to relate a characteristic anecdote of this emperor.—He inquired of Sir George, the manner in which physicians were paid in England.—When his majesty was made to comprehend what the practice was, he exclaimed, "Can any man in England afford to be ill? Now I will inform you," said he, "how I do with my physicians. I have four to whom the care of my health is committed, and a certain weekly salary is allowed to them, but the moment I am ill that salary is stopped till I am well again. I need not inform you that my illness is never of any long continuance."

PROVIDENTIAL RESCUE.—The individual named Farley, who drifted to sea on a raft, near Tybee, some days since, has been preserved from a horrid death, having drifted ashore on the same raft in the vicinity of Port Royal, after having been at sea from Tuesday until the Monday following, without any thing to eat or drink, except the bark of an old oak tree.—Sensational Georgian.

THE LATE DR. THAYER, OF LANCASTER, MASS.—On Monday night at 10 o'clock, the Rev. Dr. Nathaniel Thayer, of Lancaster, Mass., alighted at the Rochester House, in Rochester, from the eastern stage, at the time in apparently good health. He was accompanied by his daughter on an excursion to the Falls of Niagara. In four hours after, he was no more on earth. The cause of his death is supposed to have been an affection of the heart.

The deceased has been for forty years pastor of the First Unitarian Church in Lancaster, Mass.—His learning was acknowledged by the degree of Doctor of Divinity, which was conferred on him many years ago by Harvard University. As a preacher and useful servant of the cross, he had few equals, and there were consequently no divisions among his people for thirty years. Dr. Thayer will be deeply lamented by all who knew him; and the pilgrim to the beautiful Lancaster will seek out his grave who for so many years was so well known and beloved there, and whose memory will be inseparably connected with its history.—Tatler.

SOUTH CAROLINA AND NEW YORK.—The Cincinnati Philanthropist in noticing the passage of the Jury trial bill by the Legislature of this State, gives us the following item:

The Charleston Mercury says, if this bill should become a law, "we shall be perfectly ready to urge the Southern states to banish out of our ports every citizen and ship from New York, and cease to have any dealings with a State so traitorously false to the principles of the Union." Why don't the Mercury raise against Massachusetts? She has such a law already. None of her citizens and ships have yet been banished out of the ports of South Carolina.

Well—the Charleston Mercury has the opportunity to try the experiment. The bill in question has become a law, along with another for the more effectual prevention of kidnapping. Friend of Man.

Temperance movement among the Catholics.

We rejoice to learn that a movement in favor of Temperance, similar though on a smaller scale, to that of Father Mathew, in Ireland, has commenced among the Catholics in this city, and promises to be attended with the most happy results. The Bishop, and the Pastors officiating in the several churches, having presented the subject clearly and ably to the respective congregations, a call was made on the first day of the present week, for all who were willing, to come forward and receive the pledge of total abstinence from all intoxicating drinks. It was administered, we are told, to 1500 or 2000 persons, to each of whom was given a printed certificate of membership in the "Pennsylvania Catholic Total Abstinence Society." The work even then was stopped midway in its cheering progress, by the certificates becoming exhausted, and many were put off till a fresh supply could be obtained. Success attend the noble enterprise! Penn. Freeman.

"I'LL CONSULT MY WIFE."—That is what old Judge Thatcher, of Massachusetts, said to Blount of North Carolina, when they were members of Congress at Philadelphia, and when the latter challenged the Judge to mortal combat: "I'll consult my wife, sir," replied the Judge, taking off his three-cornered hat, and making a bow; "and if she is willing, I'll favor you with a meeting."—New York Commercial.

ROBERT.—As George W. Rice of Claremont, N. H., was travelling from Springfield towards West Springfield, when about two miles from West Springfield, on Saturday afternoon, he was shot by a man, with a pistol, in the shoulder. He fell senseless to the ground, and when he awoke to consciousness, found himself in the words at some distance from the road, riddled of his change and umbrella, and very badly hurt. He contrived to get to a house, when an alarm was given, and the man tracked towards New Haven, and the place found where he obtained his pistol.—Merc. Journal.

THE President of Texas has ordered off free persons of color out of the country by proclamation.

MURDER.—In a brawl at or near Dadeville, Tallapoosa county, Florida, a few days since, a Mr. Butler was killed and his antagonist, name not recollected, mortally wounded.

By some gentlemen from the Rocky Mountains, who came by the way of the Fort on the Arkansas, we hear that Messrs Bent and St. Vinn, have been remarkably successful during the past season, having bought upwards of 15,000 Buffalo skins. They are now on their way to this city and are expected to arrive during the ensuing week. St. Louis Republican.

BANK OF THE UNITED STATES.—Mr. Cowperthwaite has resigned the situation of Cashier of the Bank of the United States, and has been elected a Director of the Institution. The Directors have reduced the number of officers of the institution and the salaries of those who remain, making a saving of \$40,000 per annum. In the bank in New York, a reduction of about \$15,000 has been made. Boston Ad.

We understand that the members of the Rev. Dr. Hawes' Congregation in Hartford, have contributed, within a few days, for the benefit of the American Board of Commissioners for Foreign Missions, more than sixteen hundred dollars. As this is an extra collection, and is not expected to interfere with the annual contributions during the approaching autumn considering the hard times, it will be viewed as a very handsome sum, and highly creditable to the Christian liberality of the congregation.—Courant.

ANOTHER TROUBLE TEMPORARILY OVER.—Despatches received by the War Department from the Brig Gen. Atkinson, announce the peaceful removal of the whole body of the Winnebago Indians, numbering about seventeen hundred, of the bands of the Portage, from whom resistance was at one time apprehended. The presence of one thousand regulars contributed to this desirable result. Gen. Atkinson proceeds in person to attend to the final settlement of these Indians on the land allotted to them west of the Mississippi river. There in that "final attempt" comes the rub.—H.

INDIANS CAUGHT.—A letter dated Gary's Ferry, 12th June, mentions the capture of ten more Indians on the Oscilla river. The energy of General Armstrong, and the breaking up of Indian villages, hitherto undisturbed and unknown, might give some hope of the close of the war, if the campaign did not necessarily close so suddenly now, on account of the Summer. The acculturated Indians will gain by repose, and rise like giants refreshed, when the next campaign opens.—H.

The little boys and girls of Philadelphia are a lot of little folks. The city authorities, who have prohibited them from trundling their hoops upon Washington Square. The future fathers and mothers of the county assembled upon the forbidden ground, with their hoops clothed in mourning, and having marched in solemn silence around the grounds, adjourned to Independence Square. The Chronicle suggests an "indignation" meeting on the part of the little folks.

THE City Government of Boston have licensed fifty taverns, seventy five victualliers, and one hundred and eighty two retailers, to furnish the means of drunkenness and ruin to whoever shall apply, all of the public good. What public spirited ones these mayor and those aldermen must be. Temp. Gazette.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, JULY 11, 1840.

Fourth of July.

The sixty fourth anniversary of our national independence was celebrated last Saturday by several of the Sabbath Schools in this town, at the Baptist meeting-house, which was crowded throughout. The religious services were performed by Rev. Messrs Hill and Swain, and an exceedingly interesting and appropriate address was delivered by Rev. William Howe, a native of Worcester, now Secretary of the Boston Baptist S. S. Union. His text was the very important injunction, "ALWAYS DO RIGHT," and he illustrated the duty, expediency, and safety of obedience, and the wickedness and danger of doing wrong, by numerous facts and anecdotes, many of which had come under his own observation. Every one was pleased and we trust benefited by the exercises—during which the following original Hymns, written for the occasion, were sung:

Lord! 'tis to thee our thoughts ascend,
To thee united hearts we raise,
The God of Nations, and the friend
Of them, who love to speak thy praise.

'Twas not our fathers' might, whence came
The precious boon we cherish now;
They toiled, but conquered in thy name—
Before that name we humbly bow.

Thou hear'st our prayers, O God, thy care forgot
And spurned, in vain the watchmen wake,
And build their Babel towers for naught!

Almighty Friend! our trust, our all!
Our only hope cast not away;
With new desires to wait thy call,
Anew we pledge our faith to day.

Religion shall our thoughts employ
In youth and age, with heart and tongue,
To find in thee increasing joy
When truth is taught, when praise is sung.

Now let thy choicest gifts descend;
With freedom grant a higher good;
Bless scholar, teacher, parent, friend;
Guide all our thoughts to heaven and God.

Freedom's birth-day Sun is shining,
With his bright and gladdening ray;
And her children come entwining
Wreaths of gratitude to day.

Young and old unite their voices,
In a glad and joyous lay,
In a glad and joyous lay.

Yonder Sun, that shines so brightly,
Lighting every hill and plain,
And her children come entwining
Wreaths of gratitude to day.

Myriads crushed by slavery's reign;
God of Freedom! open each dungeon,
Break each despotic galling chain.

Sabbath bells we hear delighted,
Christian tidings from the skies;
O what myriads sit benighted,
In a cloud that never flies!

God of light, O shed thy Spirit;
Bid their beaming day-star rise.

Health's best blessings are imparted,
To this young and joyous train,
Yet how many, broken hearted,
Languish on a bed of pain.

In these hours of joy and gladness,
Which this festive scene imparts,
We would not forget the sad ones,
Brooding over other hearts;

We would feel a thrill of sorrow,
For each aching pang that darts.
Still 'tis freedom's festive season,
And her children throng to day!

O! 'twould be the height of treason,
Not to feel our spirits gay;
Not to sing with joyous bosoms,
Freedom's loudest, gladdest lay.

The chief object which afterwards occupied public attention, was the Democratic celebration. The procession formed at 11 o'clock at the Worcester House, and, preceded by a band of music and military escort, moved to the Unitarian church. After prayer by Rev. Mr. Hill, an oration was delivered by Orasmus A. Brownson, Esq. of Chelsea. It was generally considered, we believe, as able and spirited production. This was followed by a public dinner at Brinley Hall.

The General Assembly of Rhode Island has decided, after a debate of several hours, not to have sessions opened with prayer. The principal reasons given were, that it would do violence to the Constitution, as well as to the consciences of some of the members, besides being a union of Church and State! It is not strange that lottery, gambling and other crimes are legalized by a legislature a majority of whose members hold opinions like these.

Dowling's Reply to Miller.

We have read with much pleasure a small volume just published by Geo. P. Daniels of Providence, entitled "An exposition of the Prophecies supposed by Wm. Miller to predict the Second Coming of Christ in 1843; with a supplementary Chapter upon the true scriptural doctrine of a Millennium prior to the judgment." By John Dowling, A. M. pastor of the Pine St. Baptist Church, Providence, R. I.

The writer having been previously prepared by a careful study of the prophecies of Daniel in connection with the history and chronology of the great events they foretell, to see at once the absurdity of Mr. Miller's starting point, and of course of the whole theory built upon it, felt bound to point out the errors to the people of his charge, which he did in two Lectures. These, enlarged, form the book before us.

We will only say further, that we hope every one who has

The Little Songster.

We have received from the publishers, Messrs. Wilkins and Carter of Boston, a little music book with this title, by George J. Webb, one of the Professors of the Boston Academy of Music. It contains directions for the development and cultivation of the ear and voice, and about fifty songs adapted to the capacities of young children. It is designed for the use of primary schools and families, and as far as we can judge, is calculated to be quite popular with the children.

CHRISTIANS AT THE SOUTH.—There appears to be a disposition somewhat prevalent to shut out all discussion which touches upon "the interests and institutions of the South." There is a sensitiveness on this subject wholly irreconcilable with Christian candor and faithfulness. If we at the North should manifest such feelings when any of our interests or institutions are the subject of discussion, we should become the objects of the pity, if not the contempt of our neighbors. Southern men greatly err, if they suppose discussion can be stopped by the policy which they pursue. If they follow it up, they will be obliged to construct a Chinese wall across the continent so high as to cut off all intercourse, for as long as there is any intercourse between the South and North, commercial, literary, or social, there will be interchange of opinions and feelings. Besides, where a disposition is manifested to shield any institution from discussion, guilt is immediately suspected. But a still more weighty consideration is, we may be in error and we can hope to be free only by freedom of discussion. We earnestly hope that our southern friends will not pursue a policy so ruinous and inconsistent.—*Christian Watchman.*

This is too nice a little jade to travel round the Commonwealth without a match. With but little pains we find one to go, and if any body can detect, and will point out the least difference in color form or movement, we engage again to break the span. Seriously.

"Mutato nomine, de te fabula narratur."

CHRISTIANS AT THE NORTH.—There appears to be a disposition somewhat prevalent to shut out all discussion which touches upon "the interests and institutions of the South." There is a sensitiveness on this subject wholly irreconcilable with Christian candor and faithfulness. If we at the North should manifest such feelings when any of our interests or institutions are the subject of discussion, we should become the objects of the pity, if not the contempt of our neighbors. Some men greatly err, if they suppose discussion can be stopped by the policy which they pursue. If they follow it up they will be obliged to construct a Chinese wall around those who differ from them, so high as to cut off all intercourse, for as long as there is any intercourse between the two, commercial, literary, or social, there will be interchange of opinions and feelings. Besides, where a disposition is manifested to shield any institution from discussion, guilt is immediately suspected. But a still more weighty consideration is, we may be in error and we can hope to be free only by freedom of discussion. We earnestly hope that our friends will not pursue a policy so ruinous and inconsistent.

Mission to Africa.

The following letter from Rev. Ivory Clark is in answer to inquiries addressed to him about a year since by brother J. B. Wood, of Somersworth, N. H. It contains some important information, which we have thought best to insert entire excepting a few paragraphs of no material importance to any but the individual addressed. Mr. Clark, we learn from good authority, is a conscientious and devoted man. And his own statements bespeak for him godly sincerity in his efforts to do good to the benighted children of Africa. We might add some remarks on several points of importance, but prefer readers should make their own inferences.

EDINA, March 25, 1840.

The Mission was commenced at Edina in 1835, by Rev. Wm. G. Crocker and Rev. Wm. Milne. Its progress was at first slow, and its prospects of success doubtful. Our brethren not having suitable accommodations, and being much exposed to the insalubrity of the climate, suffered much. For a time the health of both was seriously impaired, that of the latter especially. Almost their first efforts in favor of the heathen, were to collect some native children to instruct. They found the natives very superstitious and deeply prejudiced against the instruction of their children. However, they soon obtained a few boys, and immediately put them under a course of instruction. As the boys progressed in the rudiments of education, the prejudice of parents decreased. On January 24, 1838, when we joined the mission, there were eight native boys connected with the school. Brother Crocker had made considerable progress in the native language, and had printed a small book for the use of the natives. Brother Milne's health was much impaired, and in May following he was obliged to leave for America. He has not yet returned, and it is not probable he ever will be able to labor in Africa. Our school has been gradually increasing from the first. We now have two schools of native children; one at Madebi, 20 miles from Edina, consisting of 10 boys, taught by a young man from the colony, under the superintendence of brother Crocker. One at Edina consisting of 22 native boys, taught by Rev. John Day, a colored man, under my care. We also have 8 native girls who are instructed by Mrs. C. and Miss Warren from Boston, who joined us last September. The children are making good proficiency in their studies. We think that their intellectual powers are by no means inferior to those of white children in America. Several of them can read well, both in English and in their own language, can write both languages intelligibly, have considerable knowledge of geography, English grammar and arithmetic. Two of them have commenced the study of Latin. The native children are generally docile and easily governed. Two of the boys give good evidence of change of heart, and have been baptized; several others are now under serious apprehensions.

Brother Crocker preaches to the natives at Madebi every Sabbath, unless he is called to some other place. I preach constantly on Sabbath morning at King Joe Harris', a native town about four miles from Edina, and occasionally at other native towns, having usually 40 or 50 at worship, who listen very attentively.

The acquisition of the native language has been the grand object with me. I do not consider it very difficult. I have two small books nearly ready for the press. Brother Crocker has translated the gospels of Matthew and John, these also are nearly

ready for printing. We think that the Lord has enabled us to secure the entire confidence of the natives. They are perfectly willing to have their children instructed. But our efforts are cramped and our spirits wounded. After having our progress retarded for years by the enervating influence of a sickly climate and the prejudices of a superstitious people, at the very time we were thinking of strengthening our efforts and enlarging our borders—when we were every day expecting a printing press to give the heathen portions of scripture in their own language, we were informed by the Board, that our appropriations must be reduced. That we could be allowed only \$1800 for the whole mission. Only \$1800 for supporting four missionaries and forty scholars, and \$400 of this sum must be paid to Mr. Day our school teacher! And why all this? for the sole reason that our Baptist brethren cannot support their missionaries. What shall we do my dear brother? We cannot leave our posts. No, God has placed us here, and here we remain till he calls us away.

Your second inquiry. There is a missionary station at Monastero, among the re-captured Africans, i. e. those who were taken while on their way as slaves to some civilized country, brought back to Africa and colonized.—This mission belongs to the Methodists and is in a prosperous condition.

The Presbyterians and Episcopalians have each a prosperous Mission at Cape Palmas. Particulars in relation to their Missions may be found by consulting the Missionary Herald and the Spirit of Missions.

There are two Missionary stations on the Gold Coast. One occupied by the Methodists and the other by the church of England. One at Cape Coast and one or two in South Africa among the Caffers, the one among the Hottentots having been broken up. As to the interior I have but very little more information, than I had when I left America. Such have been the multiplicity of my engagements that I have been able to travel but very little. The same is true in relation to all the Missionaries on the Western Coast of Africa. As far as we can learn in relation to the natives of the interior they are very similar to those on the coast, but not so corrupt and vicious as those who are continually under the withering influence of European and "American Kidnappers," as they are called.

Almost every Missionary with whom I have any acquaintance, deprecates the deadly influence of the colonists on the natives. There are indeed many men in the colony who feel a deep interest in the well being of the natives and the tendency of whose influence is good, but their influence and that of the Missionaries are almost counteracted, by those persons who have the most intercourse with the natives and take all possible advantage of them.—The natives however begin to distinguish between the precious and the vile, and we hope hereafter that the deleterious influence will be less than formerly.

As to colonists being more happy here than they were in America, nothing but enterprise and industry are necessary to make them more happy than they were with the cruel prejudices against their color. But centuries must pass away before they can be as happy here, as they would be in America, if permitted to enjoy those privileges which they ought. Though I consider the colonizing of colored people (as it has been conducted in Africa) injudicious and in many respects a cruel system, it probably will succeed, if Gov. Buchanan or some other well qualified man remains at its head. Gov. Buchanan is well qualified for his station. He is truly the father of the people and under the blessing of God would make almost any people prosper under almost any circumstances.

But why colonize the colored people of America? And if they must be colonized why not colonize them in America? The expense would be much less. Though Africa is a very fine country, it is by no means superior to America. There, too is land in abundance. Thousands every year resort there for the purpose of improving their condition and enjoying her institutions. But the colored man must be sent to Africa. And for what? Why, to evangelize the heathen. Yes those who are, ignorant of God's word and the principles of our holy religion are sent to Africa to teach the heathen. There are indeed good intelligent Christians among the colonists, but I speak of the mass of the people. While I wish the colonists well with all my heart, I am willing that the people in America should know what their condition is, and the influence which they are exerting. But I have not time to do justice to the subject, neither does it come within the limits of my sphere of operations.

Much has been done within a few months and with good success to abolish the slave trade on this coast. The English have several armed vessels here whose object it is to capture every vessel in which slaves are found. The United States have one, and another is daily expected on the coast for the same purpose.

Pray much for us. We are in distress. We have 40 native children, whom the Lord has put into our hands to instruct. We cannot support them with our present appropriation. Shall we send them away? It costs about \$25 a year to support one of these children. Cannot our friends at the Great Falls raise this sum, and thus prevent one child from going back to heathenism?

Missionary Intelligence. We have commenced on the first page, the report of Missionary labors and results for one year, at Hilo, on the island of Hawaii, one of the Sandwich Islands. It will be seen that 5244 converts have been added to the Church during the year. This is more like the results of the preaching of the first missionaries—the fishermen of Galilee—than any thing we have read of modern missions, and we think we can do our readers no better service than to republish the whole account. The remainder will be given next week.

For the map of Hawaii with which we have illustrated the Report, we are indebted to the publishers of the "History of American Missions to the Heavens," recently published in this town, for which it was engraved. It gives the localities of the scenes described more fully than any other map published in this country.

Temperance House in Illinois. Br. J. M. Peck, of Rock Spring, Illinois, advertises that he "has made arrangements for entertaining travellers at moderate charges. He has stabling, food for horses, rooms, fires, and victualling accommodations for travellers who wish to be comfortable and quiet; but no intoxicating liquors, or

other nuisances, to disturb them. A large assortment of newspapers and other periodicals, from various parts of the United States, will be at the service of those who may wish to spend an hour in reading."

We would recommend to all who pass that way to give him a call, as they will doubtless be satisfactorily entertained, by one who can tell them all about "the Great West."

The Book of Books.

What glory glides the Sacred Page!
Majestic like the sun,
It gives a light to every age
It gives, but borrows none.

Were the Deity now to unveil himself to any one of us in a visible form, or instruct us in that direct mode of intercourse which he held with Moses amidst lightnings and voices on Sinai, the message would be thought well worth our profound attention. But the communication would be no more important than if delivered through the mediation of a fellow being. The manner of it might inspire solemnity and dread, but the message itself could not concern us more deeply. And can the truths of revelation now given, which we hold as the teachings of the Holy Ghost be less important than if presented directly to every individual mind? How solemn the thought, that this volume, from which we so often hear, was dictated by unerring wisdom, the great God of heaven and earth,—it came from minds moved by the Holy Ghost! A mere belief in the inspiration of the scriptures ought to secure for them a most attentive and diligent perusal. And yet how large a portion of this book which Jehovah thought important enough to be published to the world, is to many void of interest! How many would be constrained to admit that they have never read the Bible through! what a solemn reflection must it be for a death-bed, and what a question for the judgment day, that with the most ample opportunities for studying the scriptures some have passed a long life and never given to some portions one solitary perusal. The fact that Jehovah has condescended to make a special disclosure of truth bespeaks for them the solemn attention of those whom he addresses.

The nature of the things taught shows that the reasonable expectation which would naturally be formed are fully realized. It would have been reasonable to suppose that Jehovah would not have been at such pains to make a revelation to mortals unless he had something important to communicate and unobtainable in any other way. And such is the fact. What a vast amount of instruction we learn from this sacred source! Being much the oldest history which is extant and deserving of credit, it gives us the true and only correct account of the origin and history of the earth in which we dwell, and of the universe itself. Could mankind have inferred that because evidence of design proves a designer, existing matter had a creator, they could not have told with any certainty whatever, when that great work was done, nor many other interesting and important circumstances connected therewith. The Chinese records it is said, date the origin of the world many centuries before that of Moses; and even some geologists have been willing to question the statements of the scriptures because they seemed to conflict with their theories.

While others have at different periods been led to suppose that all things came together by the fortuitous concurrence of atoms. But this book informs us that he that built all things is God; when he built them, how and wherefore. It accounts also for the moral and natural evil which prevails in the world, and has so severely scourged the race.—It acquaints us with the origin and history of the human race, and accounts for the multiplicity of languages now spoken by the human family. It connects all the dark events of the world's history with the agency of an overruling providence, showing that the rise and fall of nations, and all the ebbs and flows of human prosperity have not happened by chance or without design. The explanation which God himself has given to the sacred history for many centuries serves as a key to unlock to some extent other grand events which to the mere profane historian are matters only of wonder and mystery. What can be a more interesting study than to compare with the creation of the world and trace through every age the more minute development of Jehovah's purposes concerning this world.

Look again at the morality of the Bible. Moral precepts direct or indirect are woven into the history itself, as might be readily supposed from the fact that the scripture history was written expressly for a moral end, and not to gratify mere curiosity. It has instructions on almost every point of human duty necessary to true happiness. Look merely at Solomon's proverbs—no attentive reader will deny them the first place among all the systems of moral philosophy which were ever written. The author of these inimitable counsels must have been no ordinary observer of men and things. His acquaintance with human nature not merely in the abstract, but human nature acted out, enabled him to draw from real life scenes and cautions which in real life would be serviceable and to the point. Would you guard the young from the evils of their time, how can you hope more effectually to do it than by storing their minds with these invaluable maxims. The same deep-toned morality pervades more or less the whole scripture; and one remarkable quality of it is its appropriateness. Being composed by piece-meal it was intended for occasions; its instructions were called forth by circumstances, and not merely to make up a book with a beginning, middle and end. Hence its adaptation to human nature in its different attitudes and conditions, and since that nature is under all circumstances mainly the same, the moral instructions of the scriptures can never be inappropriate.—It was a mirror of the men for whom it was directly written; it is the same for any generation the world over. But yet these excellences are but of secondary importance.

The religion of the scriptures; its true, pure and undefiled religion is its crowning excellency. And on religious subjects what a rich variety is unfolded to our view! We learn not merely that all things had a beginning and a beginner, but also what kind of a Being he is; especially in those characteristics which it is all important for us to know.

We are informed likewise what kind of beings we are and how we stand conditioned towards our Creator and his moral government, what moral natures we have and what we must have in order to be happy, and to enjoy the high and holy elevation of which we are constitutionally capable. Between the lids of this holy volume, that main subject,

that grand theme around which every thing else revolves and from which every other subject borrows its importance and meaning, redeeming grace through a crucified Savior, that indispensable knowledge; is spread upon the page with a most desirable fullness. It is presented before us like the prophet's roll, written all over within and without.

Merely to set forth Christ in the most plain, brief and common sense viewed in his distinct office as Mediator what a wide field opens to view.

How many volumes have been written, concise and well written volumes too, merely on the first principles of divine oracles and then upon every part of revealed truth, upon all the doctrines of religion as drawn from the scriptures, alas, what mind can form any first estimate of the vast quantities of paper and ink which have been used up. All this is proof how much matter the spirit of inspiration has embodied in the narrow compass of a single book. The amount of instruction is equalled alone by its importance, which can be adequately appreciated only by that mind which can appreciate the value of the human soul, its high capabilities, its endless duration. Other knowledge may be valuable, but this is indispensable. It will intimately affect us when the heavens are no more. No wonder that such men as Newton, Boyle, Hales, Boerhaave and a host of others eminent in their callings, should have studied this precious book with diligence and delight. "The Holy books," said Robert, King of Sicily, are dearer to me than any kingdom, and were I under the necessity of quitting the one, it should be my diadem." It was said of Sir Mathew Hale, that "if he did not honor God's word by reading a portion of it every day things did not go well with him all the day." Let the word of Christ then dwell in us richly with all wisdom. So may we hope to save ourselves and those with whom we stand connected.

The Abolition Standard. is the title of the new paper published by the New Hampshire Abolition Society. The first number appears well. The regular publication is to be delayed a few weeks to give time to fill up the subscription list. Rev. R. A. Putnam is Editor. E. S. Chadwick, publisher, Concord N. H.

Sub-Treasury.—This long contested bill has at length passed. Yeas 124, nays, 107.

The Great Western left New York on Wednesday last at 1 P. M.

The two articles on the first page though rather long will be found to give ample pay for perusal. The former shows some extraordinary triumphs of the gospel over heathenism. The information in the latter may be exceedingly valuable to some whose face has been set towards the western country. A little acquaintance of the writer from personal interview has left on our mind an impression of his simplicity, and godly sincerity. He writes with a certain knowledge of facts, and his single desire to do good, as will be readily believed. Having been denied access to other columns, perhaps because his style was not considered of sufficiently high order, he has sought for and found it elsewhere. He will occasionally communicate to the individuals named other information; through whom it may at any time be obtained.

A USEFUL PAPER. The Temperance Recorder, published at Albany, N. Y., has just completed its eighth volume. It is the oldest temperance paper in the world.—*Your's Cabinet.*

This is hardly correct, unless he meant a paper exclusively and entirely devoted to temperance. If we mistake not the National Philanthropist published in Boston or vicinity, twelve or more years ago, by Rev. Wm. Collier was the first regular sheet mainly given to this cause; and an excellent paper it was.

We learn that Rev. Howard Malcom declines the call to the Presidency of Shurtleff College, Ill. and accepts a similar invitation from the College in Georgetown Ky.

REV. MR. ONCKEN. This apostolic man, pastor of the Baptist church at Hamburg, after repeated prohibitions to preach and baptize has at last been arrested by order of the Senate, and thrown into prison, his congregation prevented from assembling in their place of worship.

ANOTHER MISSIONARY GONE HOME.—The cause of Missions in the East has been called to a heavy loss in the death of Rev. W. H. Pearce—one of its earliest, most devoted and successful friends. So we pass "like shadows o'er the plain."

For the Christian Reflector.
Christ the best of Friends.
No. 7.

This, reader, is the friend, whom we recommend to you; yes, and we love to recommend him.—He is the chiefest among ten thousands, and the one altogether lovely." He possesses a character of infinite amiableness, and is worthy of supreme love and adoration. Without his friendship you cannot be happy in this life. As happiness is the object of your pursuit, permit us to remind you, that you will seek for it in vain in the transitory things of this world. What is there in riches, or honors, or worldly pleasures, that can satisfy the desires of an immortal mind? If you had the wealth of the Indies; if you were elevated to the highest honors in the gift of the people; and if your table was loaded with the richest wines and the choicest dainties which the earth affords; still, unless you enjoyed the peace which flows from a heart reconciled and devoted to God, you would be unhappy. Inquire of the rich, the honorable, and the voluptuous, if they are happy; and you will learn, that notwithstanding the glory which surrounds them, they are often harassed with doubts, agitated with fear, stung with remorse, and a prey to every evil passion.

And if this were your dying hour, what satisfaction would it afford you to be told, that your bags were filled with gold, that you had been appointed to the highest office in the gift of the people, or that your merry associates were assembled in the hall room, or were seated at the table covered with the richest viands, anxiously awaiting your arrival? Instead of making you happy, it would plant another thorn in your dying pillow, and add tenfold poignancy to the bitterness of your remorse. "There is no peace saith my God to the wicked." Sin, unrepented, will certainly be your ruin. How great, then, is your blindness and folly, in persisting in sinning against God! If a person should hand

you a cup of deadly poison, would you drink it? If your dwelling was on fire would you throw on fuel and fan the flames? If a man was plunging a dagger into your bosom would you reach forth your hand and lend him assistance to plunge it still deeper? These are things which you would not do. But so long as you continue to reject the Savior you drink the most deadly poison; you heap coals of fire on your own head; and you sharpen the sword of divine justice, which, ere long, unless you repent, will drink up your guilty spirits.

Would you play in a skiff on the edge of a whirlpool? Would you be pleased and delighted with the giddy waves? Would you feel no alarm as the circling eddies drew you nearer and nearer to the vortex? No one could sport in such a situation as this. You would shrink for help as you gazed, with haggard eyes, on the vortex below, ready to receive you. And yet, he who is sporting in the giddy rounds of sin, is rapidly approaching a more fearful vortex, and will soon plunge, unless the arm of the Almighty interpose, into deeper wretchedness and misery. Then "turn ye, turn ye; for why will ye die?"

But perhaps the inquiry may be made, how shall the friendship of Christ be secured? The wise man says, "A man that hath friends, must show himself friendly." How do you secure the friendship of the illustrious and the great? Do you hate their persons, derange their interests, calumniate their reputation, and despise and reject their friendly offers? No; you attempt, by every act of kindness, and by repeated professions of esteem, to ingratiate yourselves into their favor. If you have done any thing to offend them, you make every restitution in your power; and their favors are received with the warmest expressions of gratitude. And can you expect to be admitted into the friendship of Christ, while you hate his character, reject his offers, and refuse obedience to his commands? He requires you to give him your heart, to repent of your sins, and to forsake your evil ways. He demands of you an unreserved surrender of yourselves to his service; and assures you, that, unless you forsake every evil way, tear every idol from your hearts, and renounce all your sinful attachments, and sinful practices, you shall never participate in the smiles of his countenance, the sweets of his friendship, and the benefits of his love.

The decree has gone forth, nor shall the powers of earth or hell reverse it. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Will you disregard the friendship of Christ and finally endure his frowns? Will you barter away the joys of heaven and the approbation of its Sovereign for the vain and perishing objects of time and sense? Will you hazard the amazing consequences of rejecting the Savior and despising the exceeding riches of his grace? Remember that death is near—that the judgment is at hand. "Choose ye this day whom ye will serve." And while you defer making a decisive choice, remember that the grave is opening its mouth, and hell is enlarging itself without measure.

Religion offers you substantial pleasures in this life, and everlasting happiness in the life to come. She will inspire the brightest hopes—will subdue the wildest and most unsteady passions of the soul—will give an additional pleasure to the contemplations of the mind—will bring the purest pleasures by the duties which she enjoins—will make you happy in any situation in which you may be placed—will afford you support and consolation of the most refined and elevated nature in the hour of death—and will prepare you for a blissful immortality and adapt you for the society of happy immortals. Embrace her, and you live—reject her, and you die forever. SIGNA.

Congress.

In Senate on Tuesday, the bill to ensure more faithfully the collection of duties on imports was taken up, and most of the amendments proposed by the Committee of Finance were adopted. Mr. Davis, from the Committee on Commerce, asked to be discharged from the consideration of the charges against Consul Trist, on the ground that they were general in their nature, and that if true, the Senate would have to act judicially upon them, and hence it would be improper now to examine the evidence. The report was agreed to. A bill to allow officers of the Revenue in certain cases the same pay allowed to officers of the Navy was reported, and at the collection of the mover, Mr. Davis, had its third reading at once.

In the House June 29, the Sub-Treasury Bill, after its eight years' struggle, was read a third time and passed. When the speaker announced as the order of the day, the Sub-Treasury Bill, on the question of its third reading, the objection was made that it was still in Committee, not having been reported. The Speaker ruled that the resolution directing that the bill be taken up as the special order, suspended the rules. Many members, a hundred, according to the Baltimore American, attempted to get the floor. Mr. Vandepool succeeded, and moved the previous question, which motion was sustained, yeas 123, nays 100. The question on its third reading was then put, and resulted, yeas 123, nays 105.

After the bill was read a third time, there was another struggle for the floor. Mr. Graham of North Carolina succeeded in obtaining it, and spoke for a long time against the bill. When he had finished, came another scramble, but the successful combatant for a chance to speak, closed farther debate at this stage, by moving the previous question. The motion was seconded and supported, a call of the house was ordered, and all the members in the city being mustered, the vote on the final passage was yeas 124, nays 107—three more votes than were cast on the question of the last reading.

A HARD CUT.—A writer in the London and Westminster Review suggests that Providence may have permitted the system of Slavery in this country, in order to humble Americans, who are liable to be proud of having developed first the true theory of a free government.

LOTTERY. the scoundrel who attempted to fire the British Steamer Great Britain, at Oswego, is at large. After having been sentenced to seven years in the State Prison, he escaped from the rail road cars while on his way to his congenial home. The officer whose carelessness permitted this, should be put in his place till he is re-acted.—*Tattler.*

Married:

In this town, June 16, by Rev. E. Smalley, Mr. John F. Carey of Shrewsbury, to Miss Abigail P. Garfield. In Southboro' June 11th by Rev. J. Cummings, Mr. Samuel Newton to Miss Sophia Chamberlain. In Spencer, June 25, by Rev. Mr. Underwood, Mr. Samuel W. May of Holden, and Miss Elizabeth E. Snow. In Charlton, June 31, by Rev. A. Dugbes, Mr. Abraham Fitch, Jr. of Leicester, and Miss Maria L. Russell.

In Ashburnham, by Rev. Mr. Goodyear, Mr. Asa E. Woods of Moon, N. H., and Miss Selma June 4. David Goodwin Esq. of Chelsea, Vt. and Miss Charlotte Love, June 14, Mr. Wm. Baker of Gardner and Miss Mary C. Hastings. In Easton, Mr. H. G. O. Blake and Miss Sarah Chandler, daughter of Col Samuel Ward, all formerly of this town.

In Northampton, June 25, by the Rev. J. S. Ellis, Mr. Phineas A. Houghton to Miss Sarah Taylor.

Died:

In West Haysden, July 6, Caroline Lenda, youngest child of Rev. Leonard Tracy, aged three months. In Grafton, Mr. Dan Richardson, lately of Sutton. In Sutton, June 26, Mr. Daniel Sibley, a revolutionary pensioner, 83. In Spencer, June 18, Mr. Nathaniel Denis, 79. In Sterling, June 22, Mrs. Nancy, wife of Moses Thomas, 80. In Marlborough, June 11th, Lydia, wife of William F. Holyoke, 52. In Chester, June 13, Mr. Sumner Williams, 41. While laboring in the field he received a wound from the horn of an ox which terminated his existence in about 24 hours. In Wingham, June 16, Eunice, wife of Silas Stickney, 61. In Steubenville, Ohio, of apoplexy, Mrs. Telsey, wife of Benjamin Tappan, Esq. of the U. S. Senate. At Mount Holly, N. J., June 28, Hon. Wm. Russell, Judge of the U. S. District Court, 80. In Heath, June 29th, of consumption, Miss Mary Bolton, eldest daughter of widow Eletha Bolton, aged 28 years, in the full hope of a blessed immortality. New York Sun, please insert the above.

D. S. MESSENGER.

HAS always on hand a first rate assortment of Foreign and Domestic Day Goods, adapted to all seasons, and for sale on as good terms as at any other Establishment. Those desiring of purchasing may always depend on finding Good article and Fair and Regular prices. At No. 6 Goddard's Row, first door north of North Howard & Co's Book Store. if 2

At Home.

PERSONS visiting Worcester will find the subscriber at the AMERICAN TEMPERANCE HOUSE, where he has been for the last four years, ready to give his personal attention to the wants of all those who may call at his house, and he hopes that the experience which he has had in providing for the comforts of the Traveller will secure to him the continuation of that LIBERAL patronage which has heretofore been given to this House. The location is surpassed by none in town. It is directly at the depot of the Boston and Worcester and Norwich and Worcester Rail Roads. March 1, 1840. ELEAZAR PORTER.

Dentist Removed.

D. R. MILLER has removed his office from Brinley Row to his house—First House, 24 door in Elm Street—One Minute's walk from the American Temperance House. Worcester, May 6, 1840. 13w19

Printing Office Removed.

THE subscribers have removed their materials and apparatus for Printing from No. 5 Goddard's Row, to the spacious and convenient Rooms, formerly known as BUNNELL'S, at the corner of Brinley Row, where they will be happy to accommodate their friends and the public with every description of Book and Job Printing, at short notice, in the best manner, and on favorable terms. M. SPONDER, H. J. HOWLAND. Worcester, April 8, 1840.

A. W. STOCKWELL, COUNSELLOR AT LAW, HAS removed his office to Brinley Row, opposite the American Temperance House, up stairs. Worcester, April 3, 1839. 11

Copartnership.

THE Subscribers, have this day formed a Copartnership under the firm of Francis Blake and Company, for the purpose of transacting a Wholesale and Retail Grocery business. They will remain in the store heretofore occupied by Francis Blake, No. 6 Bateman's Row, nearly opposite the Boston, Worcester and Norwich Rail Road Depot. FRANCIS BLAKE, GEORGE C. TRUMBULL. Worcester, April 1, 1840. 11

Paints, Oils, Medicines, &c. 10,000 lbs. Dry White Lead, 5,000 Gallons Linseed Oil, 2,000 do Winter Spem Oil, 3,000 do Spring do do. A large assortment of DYESTUFFS & MEDICINES, which will be sold very low, by SAM'L. T. LAMB & CO. One Door North Granite Row, Worcester.

Place for Sale. THE subscriber being about to leave town, wishes to sell his place, which lies in the centre of Paxton, a few rods east of the meeting house, and 7 miles from Worcester. It consists of large and very convenient buildings, and 31 acres of good land, all in one body, situated near the buildings. This place is scarcely surpassed by any in the State for pleasantness, and extent and beauty of prospect. The price will be sold low, and the conditions of payment liberal and satisfactory. JAMES D. FARNSWORTH. Paxton, May 27, 1840. 2wmp 22

Mackerel. A SUPPLY of No. 1 Mackerel, in half, quarter and eighth barrels, now receiving, for sale by J. R. BIGELOW & CO. June 17, 1840. 3w28

Liverpool Salt. 200 Bushels Course Fine Salt, 15 do Fine Flatter do. At J. R. BIGELOW & CO'S. No. 3 Granite Row. Worcester, June 17, 1840. 3w

Selling Off! Selling Off! Now is the time for Bargains. THE subscriber wishing to reduce his Stock of Dry Goods, which is one of the largest in town, previous to the 15th of August, therefore offers until that time his whole Stock at very reduced prices. ORRIN RAWSON. Worcester, June 9, 1840. 9w24

JUST published and for sale by DORR, HOWLAND & CO., DOWLING'S REPLY TO MILLER,—being an Exposition of the Prophecies ascribed by Miller to predict the Second Coming of Christ in 1843, with a Supplementary Chapter upon the true scripture doctrine of a Millennium prior to the Judgment. By John Dowling, pastor of the First Street Baptist Church, Providence, R. I. Worcester, June 24, 1840. 3w26

Safes, Safes. NOW is the time to buy a Safe or get your old one repaired at the Worcester Safe Manufactory. All orders gratefully received and immediately attended to by JAREZ BIGELOW, for CHENEY BIGELOW. Worcester, June 24, 1840. 3w26

Remnants. 2500 Yards English, French and American Prints and Printed Laces, in Remnants, for sale at about half price by ORRIN RAWSON. Worcester, June 17, 1840. 6w25

Starch. 20 Barrels 1 lb Starch, suitable for manufacturing use, now receiving.—For sale by J. R. BIGELOW & CO. Worcester, June 17, 1840. 3w25

Poetry.

From the New Hampshire Observer.

A Mother's parting Address to her dying babe.
 Heavenly treasure, only lent me,
 Must thou hence so soon depart?
 Death, that bold, relentless monster?
 Must he rend thee from my heart?
 Sweetest treasure,
 Must he rend thee from my heart?

Lovely babe, to Heaven aspiring,
 There to chant thy Maker's praise,
 All thy parent's fondest wishes,
 Can they not prolong thy days?
 Heavenly Father,
 How mysterious are thy ways!

Yes, my Heavenly Father's pleasure
 Calls me to resign the prize,
 To the arms of him who gave it,
 Bound to mansions in the skies.
 I resign it,
 Bound to mansions in the skies.

All submissive I surrender,
 To the pleasure of my God,
 While I share his richest blessings,
 Shall I murmur at his rod?
 Heaven forbid it!
 Shall I murmur at his rod?

Swift the wheels of time are rolling,
 Quickly all our griefs are o'er,
 Then above the skies we join thee,
 Boundless goodness to adore,
 How delightful!
 Boundless goodness to adore.

Earth and all her prospects leaving,
 Soaring to the courts above,
 Sweetly, O how sweetly breathing,
 Zephyrs of celestial love,
 How refreshing!
 Zephyrs of celestial love.

Every one has at least one talent.
 What if the little rain should say,
 So small a drop as I
 Can never refresh those thirsty fields—
 I'll tarry in the sky.

What if a shining beam at noon,
 Should in its fountain stay,
 Because its feeble light alone
 Cannot create a day?

Does not each rain drop help to form
 The cool refreshing shower,
 And every ray of light to warm
 And beautify the flower?

Miscellany.

The Unpardonable Sin.

Mr. L. had enjoyed the privilege of sitting under an able and successful ministry. His heart had been touched, and during a remarkable period, in which he saw many of his friends embracing the hope of salvation, his own convictions increased. Not long after, his feelings of impatience became sensitive. His attention was subsequently turned from its own proper object, to one more nearly connected with our natural selfishness. He ceased to be an inquirer, and became an objector. It is hard to stop here. Opposition succeeded a habit of objecting; and apparent bitterness of prejudice and malevolence of expression, were observable whenever he opened his lips on the subject of religion. Still the past day of conviction was a memorable time to him. Five years afterwards, he was again aroused to a sense of his danger; and with the alarm came the frightful recollection of his former conduct. Language which he had uttered—and which appeared nearly allied to blasphemy—returned fresh to his memory. He accused himself of having committed the unpardonable sin. All efforts to persuade him to the contrary were unavailing. The impression was daily deepening. His mind lost its elasticity; and a moody temperament succeeded. His friends were alarmed. A suspicion was started among them, that his conclusion might be just. This he marked, and labored to confirm it. He seemed—I know not how—to take a negative satisfaction in stating the fallen condition of his case; and in watching the fallen countenance of sympathy.

Many months had transpired, during which he was the subject of religious gossip with some of a kind of superstitious dread with others—and of fervent prayer with a few of the remainder; when the case was stated to a judicious minister, who some providence had called into the neighborhood. He waited on Mr. L., who, far from being averse to any conversation relative to his own state, seemed rather to court it. He was fluent in all the details of time and circumstance; and always ended his narrative with the declaration that he had ceased for ever to pray. After a preparatory interchange of remarks, he was asked—"You believe yourself guilty of the unpardonable sin?"

"I am sure of it."
 "In what did the crime consist?"
 "I opposed the work of God."
 "So did Saul."
 "I denied Jesus Christ."
 "So did a disciple afterwards honored by his Master."

"I doubted the power of Jesus Christ, after strong evidences in its favor."
 "So did Thomas."
 "What! are you attempting to prove by such examples that I am a Christian?"

"Not at all: I am only inquiring into the nature of your guilt; and thus far I see no reason for despair."

"I have hated God"—rejoined the self-condemned—"and openly avowed my enmity in sight of his divine operations."

"Thus far your case is lamentable indeed; but not hopeless still. Our hearts are naturally at enmity with God. And I do not see why the open avowal of this, drawn out by the sight of the law, into visible form, must necessarily and always constitute the guilt of which you accuse yourself."

"I feel that I am cut off from salvation."
 "It is difficult to reason against your feelings. But they are no proof on the present subject. Let me inquire whether you desire the pardon of your sins."
 "Assuredly; if it were possible."
 "Do you regret the conduct of which you accuse yourself?"
 "Certainly."
 "Do you sincerely desire repentance?"
 "I would give the world, if it were mine, to be able to do so."

"Then it is not possible that you have been guilty to an unpardonable extent; for these are characteristics of a state of mind faithless, but far from being desperate. And they come with in the design of the Gospel invitations."
 There was something simple and touching in this mode of ministering to a mind diseased; and it produced an effect which, probably, no other processes, could have accomplished. Mr. L. did not long survive this interview. But his living and dying hours were those of a favored Christian.—*Dr. Henry.*

From the New York Observer.

Calls of God.
 God calls in health. He speaks to us when we are well, for he knows we need to be in full possession of all our powers to attend aright to the great concern. In health we read his calls on the printed page; hear them from the sacred desk; trace them in the events of providence; feel them in our hearts.

And in sickness God calls. He awakens in us apprehensions of danger; turns our thoughts to the past; carries our imaginations to the future; lets us look into the grave; discloses the solemnity of the judgment; gives an earnest of eternal retributions.

God speaks in prosperity, where all is bright and cheering, reminds us that our sun may soon be obscured "and storms of sorrow fall."

And he speaks in adversity, when all is dark and gloomy, directs our thoughts to a better world, where sorrow and sighing flee away and tears are wiped from every eye.

God calls in youth, when the heart is tender, before the world has bound it in iron fetters, and before evil habits are fixed; he says, Remember thy Creator in the days of thy youth.

And in manhood God calls, impresses us with the importance of being ready for early death, and urges the duty of spending the remainder of our days in his service.

And then in old age he calls; reminds us that our sands are nearly run; that soon the silver cord will be loosed and the golden bowl broken; probation ended; destiny fixed.

In seasons of revival God calls. When others are converted and enter the ark of safety, he leads us to think that now is the accepted time, now the day of salvation. He impresses us with the belief that one call will be the last; that there will be a last time; that we may refuse Christ and grieve the Spirit once too often; and he excites the apprehension that now may be our last opportunity, and that if we now neglect to secure an interest in Jesus Christ, we may never have another offer of mercy!

Reader, will you listen to this call of God? If you will be your last! Disregard it at your peril! Hear what God says: "Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called ye did not answer; when I spoke ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not." Isa. lxv. 12. Read also Prov. i. 14—33. W. J. M.

The Impossibility of Pleasing All Men.

1. Remember what a multitude you have to please; and when you have pleased some, how many more will be still displeased, and how many displeased, when you have done your best.

2. Remember that all men are so selfish, that their expectations will be higher than you are able to gratify. Many and many a time, when I have an hour or a day to spend, a multitude have ever expected that I should have spent it with them. When I visit one, there are often offended that I am not visiting them at the same hour. If you have any office to give, or benefit to confer, which only one can have, every one thinks himself the fittest.

3. You have abundance to please that are so ignorant, unreasonable, and weak, that they take your greatest virtues for your faults, and know not when you do well or ill; and yet none are more bold in censuring than those that least understand the things they censure.

4. You will have many fawning zealots to please, who bring strangers to the love of Christianity, holiness, and unity, are ruled by the interest of an opinion or sect. These will never be pleased with you, unless you will be one of their side or party. As in civil, so in ecclesiastical wars, the firebrands cannot endure the peaceable.

5. You will have rigorous, captious, uncharitable, and unrighteous men to please, who will "make an offender for a word." They are glad when they can find any matter to reproach you; and if once they meet with it, (true or false), they will never forget it, but dwell as the fly on the ulcerated place.

6. You will have passionate persons to please, whose judgments are blinded, and are not capable of being pleased. Like the sick and sore, that are hurt with every touch; and at last, says Seneca, with the very conceit that you touched them. How can you please them, when displeasure is in their disease, that abideth with them to the very heart!

7. You will find that censoriousness is a very common vice, and that the most unfit are readiest to blame. Few are at your elbow, and none in your heart, and therefore they know not the circumstances and reasons of all that you do, nor hear what you have to say for yourself; and yet they will presume to censure you, who would have cleared you if they had but heard you speak.

8. You live among tattlers and tale-carriers, who would please others by accusing you. Who is it that hath ears that hath not such venom as these carvers busy at them? Except here and there an upright man, whose angry countenance hath still driven away such backbiting tongues. And when these are near men, and you far off, it is easy for them to contrive the most odious representations of the most laudable person's actions in the world.

9. You have men of great mutability to please, that one hour may be ready to worship you as gods, and the next to stone you, or account you as devils; as they did in the case of St. Paul, and Christ himself. What a weathercock is the mind of man! especially of the vulgar, the temporizers!

10. Every man living will unavoidably be engaged by God himself in some duties which are very liable to misconception, and which will have an outside appearance of evil, to the offense of those that know not all the inside and circumstances. Men have not the choosing of their own duties, but God maketh them by his law and providence; and it pleaseth him oft to try his servants in this kind. No wonder if Joseph once thought of putting Mary away; and how liable was the blessed virgin to censure by those that knew not the facts! O, therefore, how vain is the judgment of man!

11. The perverseness of many is so great, that they require of you contradictions and impossibilities, to let you know that they are resolved never to be pleased with you. If John use fasting, they say "he hath a devil;" if Christ come eating and drinking, they say, "behold a gluttonous person and a wine-bibber, a friend of publicans and sinners." If you speak fair and pleasantly, they will call you dissemblers and flatterers; if you speak more freely, though in a necessary case, they will say you rail. If you give to the poor as long as you have it, you will be blamed for ceasing when you have no more. In a word, whatever you do, be sure by some it will be condemned; and do or not do, speak or be silent, you shall certainly displease, and never escape the censure of the world.

12. There is among men so great a contrariety of judgment, disposition, and interests, that they can never agree among themselves, and if you can please one, the rest will thereby be displeased. You will displease this man's enemy by pleasing himself. If you are of one party, you offend the other. And how can you serve all interests at once; to do so you must at once both speak and be silent, and verify contradictions, and be in many places at once, and for all men's way, and of all men's mind.—For my part, I mean to see the world a little better agreed among themselves, before I make it my ambition to please them.

13. Godliness, virtue, and honesty themselves will not please the world, and therefore you cannot hope to please them. God and they are not pleased with the same ways; and which do you think should first be pleased? The holiest saints or apostles could never please the world; no, nor Jesus Christ himself.

14. They are not pleased with God himself; yea, none dish please so many and so much as he. And can you do more than God to please them? They are daily displeased with his providence. One would have rain when another would have none; one party is displeased because another is pleased and exults.

15. How can you please men that cannot please themselves? Their own desire and choice will please them but a little while. Like children, they are soon weary of that which they have, if it is not changed and cast away; and they have it, it is sought and cast away. Can you please such self-displeasers?

16. How can you please all others, when you cannot please yourself? If you fear God, and feel the burden of your sins, and have life enough to be sensible of your diseases, I dare say, there are none in the world so displeasing to you as you are to yourself. You carry that about you, and feel that within you, which displeases you more than all the enemies you have in the world. Finally, seeing it is impossible to please all men, remember that the pleasing of God is your business in the world, and that in pleasing him your souls may have safety, rest, and full content, though all the world may be displeased with you.—*Richard Baxter.*

Kindness in Conversation.

There is no way in which men can do good to others, with so little expense and trouble, as by kindness in conversation. "Words," it is sometimes said, "cost nothing." At any rate, kind words cost no more than those which are harsh and piercing. But kind words are often more valued than the most costly gifts—and they are always regarded among the best tokens of a desire to make others happy. We should think that kind words would be very common—they are so cheap; but there are many who have a large assortment of other languages except kind words. They have many bitter words, and witty words, and learned words in abundance; but their stock of kind words is small. The churlishness of one might suppose, would not grudge a little kindness in his language, however closely he clings to his money; but there are persons who draw on their kindness with more reluctance than on their purses.

Some use grating words, because they are of morose dispositions. Their language, as well as their manners, shows an unfeeling heart. Others use rough words out of affectation of frankness. They may be severe in their remarks, but they claim that they are open and independent, and will not be trammelled. They are no flatterers, they say, and this they think enough for all the cutting speech which they employ. Others wish to be thought witty, and they will with equal indifference wound the feelings of friend or foe to show their smartness. Some are envious, and cannot bear to speak kindly to others, or of them, because they do not wish to add to their happiness. Others are so illbred, that they seem to take delight in using unkind words when their intentions are good and their feelings are warm. Their words are rougher than their hearts; they will make sacrifices of ease and property to please some one while they will not design to employ the terms of courtesy and kindness. Of these the Scotch have an impressive proverb, that "their bark is worse than their bite."

Cold Bathing.

A lady of this city has been long subject to frequent sore throat, upon almost every little change of weather or clothing; and no care seemed to prevent it. She sometimes had several attacks of it in a week, though they were not of course, of long duration. At length she was advised by one or two physicians to apply cold water, or—as they preferred—cold vinegar to her neck and chest, every morning on rising. She resolved to follow their advice; but instead of vinegar to use water. This was in December last. From that time to this, she has been in the daily habit of bathing, not her neck and breast only, but her whole body. The consequence is, that the affection of the throat has almost disappeared. The cause of such a surprising effect cannot be mistaken. It must have been the cold water; and it adds another to the testimonies, already numerous, of its medicinal virtue and efficacy.—*Library of Health.*

MA. ESBY'S THEORY.—Professor Forshey of Natchez has written a letter to Drs. Dodge and Ward of Cincinnati, in which he says that all his observations upon the traces of the late storm have confirmed his belief in Mr. Esby's theory.—In enumerating reasons, he cites the following very curious particulars:

Third, the extreme depression of the barometer while the storm was raging, and explosion outward of nearly every room and building in the city. Very often perhaps, in one hundred cases, the gables of houses blew out, even in the very teeth of a wind raging at several hundred feet per second! Close hatches were blown open, and a desk containing only one and a half cubic feet of atmosphere in each apartment, burst the locks off its three doors. Fourth, trees were pulled up by the roots and carried several yards, and then fell without breaking their limbs; and this happened with the largest trees. Men were picked up and carried to a distance, and let down without violence or injury.

Slavery.

From the Cincinnati Philanthropist.

The Story of Mary Daniel.

Mary Daniel, was a poor girl, born of free white parents, in the county of Frederick, Maryland. At ten years of age, she was put out to service with a man named Christian Stoner.—With him she lived two years, when Mr. J. B., a gentleman who had once resided in Albany, N. Y., and subsequently removed to Georgia, making a visit to the North, stopped at Mr. Stoner's and, pleased with the girl, wished to take her along with him. Whether there was fair dealing on the part of Stoner or not, Mary was placed under the care of B. and his wife, who proceeded homewards. In their family she grew up to womanhood; but although they treated her with much kindness, she found herself a slave. Knowing that she was free-born, again and again she sought them to acknowledge her freedom, and secure it in such a way, that in a reverse of fortune, she might be safe. Her prayers were unavailing. Without resources, helpless, cut off from all communication with her kindred from whom she had been sundered, she was obliged to submit.

Mr. B. died, enjoying on his wife to provide well for Mary. After this, Mary lived with the widow some five or six years, and ceased not all the while to demand an acknowledgment of her rights. To every demand the answer was, that she was safe enough—she need not fear—care would be taken of her.

At length Mrs. B. married a man, named J. M., who was involved in debt. Mary remonstrated against this, for she saw the danger to which it subjected her; and with more earnestness than ever she entreated her mistress to take some measures to secure her freedom, placed beyond dispute. Justice was still denied her.

Mrs. M. lived but two years after her marriage, and left Mary, friendless, unprotected, without any means of establishing her freedom, at the mercy of the widower. She was a good looking girl, and the fairness of her complexion and relief of her features showed her noble birth. She was in the power of her husband. He would have treated her as other female slaves in similar circumstances are frequently treated but she resisted all his advances; for, in her own language, she was determined to keep her character.

At length, deceiving her by a sham ceremony before a magistrate, who she afterwards learned was a man of no respectability, he prevailed on her to become—his wife.

She had eight children by him; but this did not prevent him from treating her with the greatest brutality. At last, becoming utterly unable to pay his debts, he sold her and her eight children, one of them still hanging at the breast, to a slave-trader by the name of G.—the same G. who was the agent of these transactions was in Greensborough, Green county, Georgia.

—tried to sell them, but the fact that they were all white, and that the mother constantly asserted her right to freedom, in the most solemn manner, prevented him from succeeding in that neighborhood. He took them to a distant place, (Pendleton S. C., we think), and disposed of them among his relations there. There were four boys, William, Reuben, Henry, and Leamuel; and three girls, Nancy, Jane and Marian. One child had died. William and Reuben, the eldest, having been sent to work in a gold mine, escaped to a free State. S. told the mother that she was a free woman, not heard of them since. She and her two other boys were owned by one master, named W.—

—The girl lived in the neighborhood when she left the state; what has been her fate since, she knows not.

—S. sold her eight or nine years, when he sold her and her two sons, Henry and Leamuel, to R.—B.—, a farmer, and a trader in slaves. By him they were carried to Huntsville, Alabama, and pawned to a gentleman in that place, who sent them to Madison, Mississippi. She indignantly protested against every transfer thus made, protesting and weeping at all times that she was a free woman. "But what could I do?" said she. "I was a lone woman—they would tell me that they believed in it, but I could not help myself—there was nobody to help me."

At Madison she was purchased by the firm of F. & B. B. Henry was sent to work on a plantation owned by them in Carroll county, whither she soon followed. Leamuel was retained in the family of F. & B. died, the remaining partner soon failed, and his property was levied on. Leamuel, a boy of about seven, was sold to two men in Canton, Miss., one a lawyer. This happened the mother thinks, last February a year ago. Henry, (about 18 years old), was sold last spring to a man named J. Y.—, who disposed of him to a gentleman in Arkansas, for \$700. After this, the mother was sold, notwithstanding her solemn and repeated declarations that she was free. While under the hammer, she stepped forward and told the crowd that she was as free as any of them—she was a lone and helpless woman—for years they had been running her about as a slave—she had been cheated and abused long enough—she was determined now to be free at all hazards, and nobody need buy her for slave any more. Her sentiment prevailed with the majority that she was indeed a free woman. Few would add, she was a slave, but she was struck off to D. W.—, a marshall. But she was as good as dead; for she made her escape and went back to the estate where she had been living. She was caught, but again she fled, and after enduring incredible hardships, by the aid of several persons who believed her free, she reached Manchester, and soon after contrived to get employment as chambermaid on board the steamboat Virago, (we think that is the name) on the lower Mississippi. She continued here for a few months until she was sold in New Orleans, when she took passage on board a boat bound for Cincinnati, where she arrived about five weeks ago.

An utter stranger in a strange land; a prisoner just escaped from a forty years captivity; a robbed, abused, broken hearted woman, bereft of her children, her rights, and her freedom, ignorant, inexperienced and almost penniless, with none to pity or to counsel her,—ordinary energy would have sunk under such circumstances. "I would not have dared so much," said she, in relating to us her story, "if there had been none but me. But my children—they shall not be slaves. I was old, and they could not have abused me much longer, any how—but my children, my children, they shall not be slaves—I'll die first." For forty years she had struggled with her fate, and in every way which her ingenuity could suggest, had she striven for liberty. Cruel treatment had been her portion during the greatest part of her bondage. Badly fed, worse clothed, steadily worked, she had year after year, by extra labor, contrived to amass small sums, with which she would employ somebody to write to various persons in Frederick county, Maryland, respecting her condition. In one case, a man to whom she had given fifty dollars to free herself in the matter, absconded. In other cases, the presumption is, that through ignorance or dishonesty, no proper communications were made. At last, agonized at being separated from the two children, who had so long shared with her in the same sad vicissitudes, she resolved at the risk of life to make her escape.

On arriving in Cincinnati, she applied to a lawyer, who directed her to our residence. She told the story we have related, with energy and pathos. It was hard to believe it. She begged us to interest ourselves for her—said she was free, and was resolved to prove it, and that she was going back again to get her children out of slavery. On being questioned particularly, she named several persons whom she had known in Frederick. A member of our family, a gentleman who had formerly resided in that county, recognized the names at once. The case was put into the hands of a lawyer, who, on hearing her story, generously volunteered his services in her behalf. The only hope

was that there might be yet living in Frederick those who could identify her. Through the efforts of the counsel, a small sum was raised to pay her passage, and a letter by him to a lawyer in Frederick recommending the case to his care. She left Cincinnati, and in three weeks from the time of her departure, was back again with papers, which must satisfy every mind of her freedom. She was fortunate enough to be recognized by two old citizens of the county, who both rejoiced in being able to testify to her free birth. One of the affidavits we copy.

"State of Maryland, Frederick co. to wit—
 "Be it remembered, that on the 28th day of April, eighteen hundred and forty; before the subscriber, one of the Justices of the Peace for the State of Maryland, and for Frederick county aforesaid, personally appeared Henry Kaufman, a respectable resident of Fredericktown, and Frederick county aforesaid, and made oath on the Holy Evangelist of Almighty God, that he knew a little girl by the name of Mary Daniel, who resided a short time in the family of Mr. George Adams Ebert, upwards of forty years ago; that after she left Mr. Ebert, she resided in the family of Mr. Christian Stoner, about two years; from that time he had never seen or heard of her until within the last few days, when a woman bearing the name of Mrs. Mary Morris, made her appearance in this city, making inquiry relative to her parents; in the person of this Mrs. Mary Morris, who represents herself as residing at this time in Carroll county, in the state of Mississippi, he recognizes Mary Daniel, who formerly resided in this place upwards of forty years ago; he further deposes and saith that he knew the father and mother of Mary Daniel, now Mary Morris; that her mother was a white woman of English extraction, and that her father was a Spaniard, of dark complexion—but certainly her mother was white; that Mary Morris is a free woman, free born, and of a white mother—and if she or her children are held in bondage, it must be in gross fraud of her rights.
 Sworn before me at
 A Justice of the Peace."

The other affidavit the purport of which is the same, is that of Mr. George Adams Ebert himself, with whom Mary lived for a short time. To both affidavits, the following certificate is appended.

State of Maryland, }
 Frederick county, }
 do hereby certify that Geo. Hauer, gentleman, before whom the above affidavits appear to have been made, and whose name is thereto subscribed, was at the time thereof a Justice of the Peace for the State of Maryland, and for said county, duly commissioned and sworn, and to all his acts as such, full faith and credit out to be given as well in Courts of Justice as elsewhere.

"In testimony whereof I have hereunto subscribed my name and affixed the seal of Frederick county, this 28th day of April, 1840.
 HENRY SCHLEY, Clerk."

We are thus particular in giving these documents, that the reader may know how much credit to attach to this strange story.

The poor woman is over fifty, but still vigorous. She started from here last Tuesday on her way to Mississippi, full of hope, and determined to have her own right to liberty established by legal evidence, that she may obtain the freedom of her children.

The whole case is calculated to increase our abhorrence of slavery. It shows that the slaveholder has no respect to color—that with him it is immaterial whether his victim be white or black—and that after all the boasted jealousy of Southerners in respect to the rights of free, they care very little about them. Power with them is an evidence of right. Hence was a poor woman, forty years, continually asserting her freedom, and yet no chivalrous son of the South was humane enough to look into the matter, or give her an opportunity of proving her declaration. There is too much reason to apprehend, that many a slave, burning at this moment under a southern sun, has as clear a title to liberty, even by law, as the wretched wretch who robs him of his earnings.

It is proper to say, that we have in our possession the names of the persons mentioned in the story.

SIGNIFICANT. The Editor of the Liberia Herald, after copying from an American paper a statement of the efforts made by the government of Trinidad, to induce colored people to emigrate thither, asks, "Will his Excellency extend the same conditions to emigrants of this place? What does it mean?"—*Pa. Freeman.*

"CONTENTMENT."—The Nashville Union states that a runaway slave, who had been arrested, rather than return to his master's house, jumped overboard from a steamboat and was drowned. He first seized the constable who had taken him and attempted to carry him overboard, but failing in this he made the fatal spring alone.

Bank Note Table.

The Bills of all the Banks in the New England States which are in good credit, are received at par, on deposit, by the following Banks, viz: Atlantic, Atlas, Eagle, Freeman's Globe, Granite, Hamilton, Market, Mechanics, Merchants, North, State, Suffolk, Shoe and Leather Dealers, South, Tremont, Traders, Shawmut, Union and Washington.

The Suffolk Bank transacts the business referred to the Country Banks, for the above mentioned Banks.

Bills of the following Banks are not received by the Associated Banks:

MASSACHUSETTS.

Fulton Bank, }
 Middlesex Bank, }
 Commonwealth Bank, } Boston.
 Franklin Bank, }
 Lafayette Bank, }
 Nantux Bank, at Lynn.
 Chelsea Bank, at Chelsea.
 Middlesex Bank at Cambridge.
 Roxbury Bank, } Roxbury.
 Bank of Norfolk, }
 Farmers' and Mechanics' Bank, at S. Adams.

MAINE.

City Bank, at Portland.
 Franklin Bank, at Frankfort.
 Agricultural Bank, at Brewer.
 Oxford Bank, at Fryeburg.
 Damariscott Bank, at Newcastle.
 Georgia Number Company, at Portland.
 Bangor Commercial Bank, at Bangor.
 Calais Bank, at Calais.
 Bank of Old Town.
 Still Water Canal Bank, at Orono.
 Bank of Westbrook, at Westbrook.
 Washington County Bank at Calais.
 Mercantile Bank, at Bangor.
 Globe Bank, at Bangor.
 Peoples' Bank, Bangor.
 Penobscot Bank, Bangor.

NEW HAMPSHIRE.

Wolfsborough Bank, at Wolfsboro.
 Concord Bank.

VERMONT.

Bank of Bennington, at Bennington.
 Bank of St. Albans, at St. Albans.
 Essex Bank at Guildhall.
 Bank of Manchester, at Manchester.
 Bank of Windsor, at Windsor.
 Bank of Montpelier.

CONNECTICUT.

Stamford Bank, at Stamford.
 Bridgeport Bank, at Bridgeport.
 Fairfield County Bank.
 Housatonic Rail Road Co.
 RHODE ISLAND.
 Seaside Bank.

SCHOOL BOOKS.

Dorr, Howland & Co.

KEEP constantly for sale a general assortment of BOOKS used in Common Schools, High Schools, Academies, and Female Seminaries; Also, SCHOOL STATIONERY, of all kinds, such as Writing and Copying Books, Paper, Quills, Steel Pens, Slates by dozen, very low, Pencils, Wafers, Sealing Wax, Pen-knives, India Rubber, &c. &c.

All Orders supplied at the lowest market prices, and as low for Cash, as at any regular Bookstore in the State. By devoting ourselves more particularly to this branch of the business, we hope to make our Store THE SCHOOL BOOK DEPOSITORY for Worcester County, where may always be found every article usually wanted in Schools. K. J. Merchants, Teachers, and School Committees, are invited to patronize our establishment.
 Worcester, Feb. 12, 1840.

Butter.

1500 lbs. Vermont Butter, for sale by
 J. R. BIGELOW & CO.
 Worcester, April 15, 1840.

Family Bibles.

DORR, HOWLAND & CO. have just received a new supply of Bibles of various sizes, which make their assortment quite good—large family Bibles, good paper and binding from two to five Dollars.
 Worcester, May 13, 1840. 3c20

Letter Paper.

DORR, HOWLAND & CO. have now in Store a good assortment of plain and ruled Letter Paper, from Ames', Hubbard's, Kendall's and other Mfrs. of good quality, fair prices.
 Worcester, May 13, 1840. 3c20

Pork and Lard.

A supply of new Pork and Lard just received by
 J. R. BIGELOW & CO.
 Worcester, April 29. 3c10

NORWICH AND WORCESTER RAIL ROAD—RAILROAD & STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.

SUMMER ARRANGEMENT.

ON and after MONDAY, 27th April, the train in this Road will run as follows:

STEAMBOAT TRAINS.

The train of Cars leaving Boston every day except Sunday, at 9 A. M. and 1 P. M. will proceed immediately on reaching Worcester, and arrive at Norwich, say at 7 A. M. A train of Cars will leave Norwich every morning (except Monday) on the arrival of the Steamer from New York, and proceed immediately to Boston. The Cars are provided with separate apartments for the accommodation of Ladies.

ACCOMMODATION TRAINS.

Leave Norwich and Worcester daily, Sundays excepted as follows:

Norwich at 6 A. M. and 4 P. M.
 Worcester at 9 A. M. and 3 P. M.
 By the above arrangement, Passengers leaving Boston in either the 6 A. M. or 1 P. M. trains, can proceed directly to Norwich, and those leaving Norwich in the 6 A. M. train will reach Worcester in time to take the 10 A. M. train for Boston.

Fare between Boston and New York, \$5.00
 " Worcester and New York, \$4.00
 " Boston and Norwich, \$3.00
 " Worcester and Norwich, \$2.00

Leave Norwich and Worcester at 10 A. M. daily Sundays